

THE

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SHEKEL

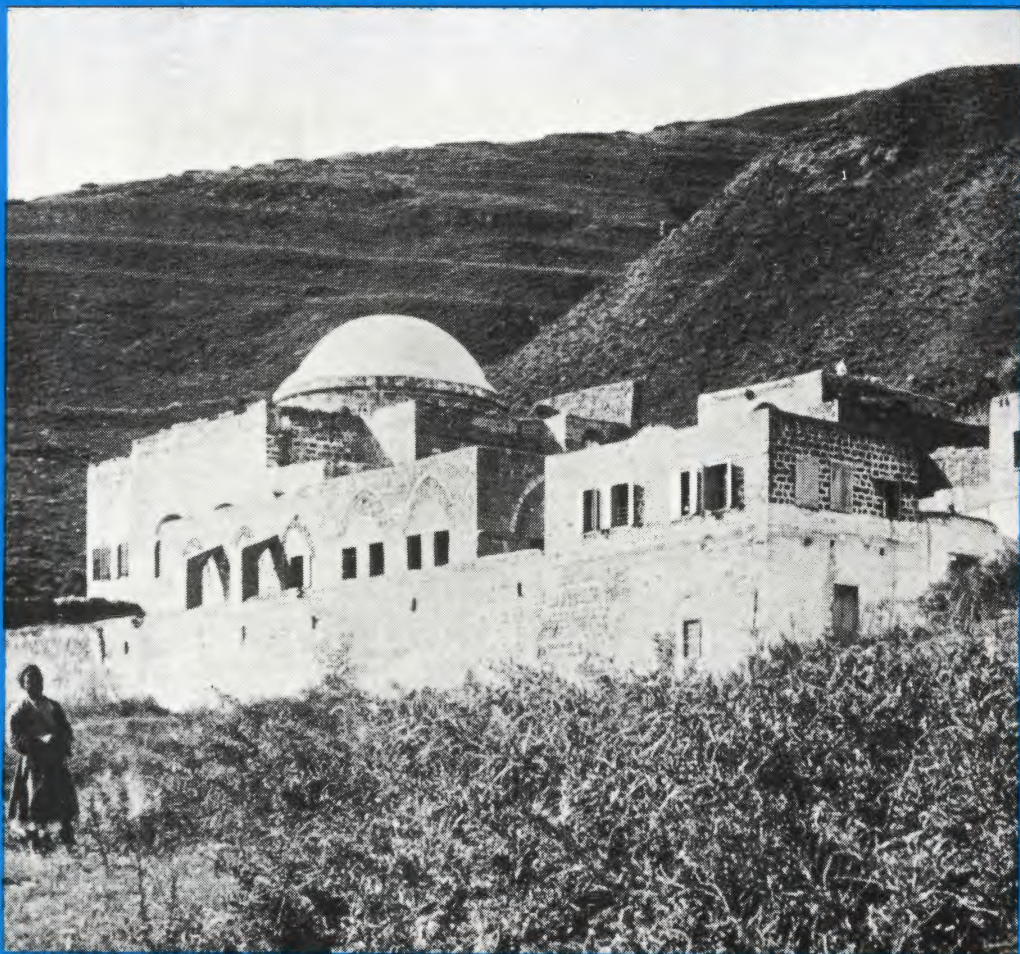


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*The Tomb of Rabbi Meir Ba'al Ha-Nes
circa 1885*

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

Post Office Box 940277

Far Rockaway, New York 11694-0277

Tel. 718-634-9266 Fax 718-318-1455



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Edward Janis, *Vice-President*
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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.- Junior \$5.-. Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

A.I.N.A., 12555 Biscayne Blvd. #733 North Miami, Fla. 33181

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Editor

EDWARD SCHUMAN

13245 Coronado Drive

No. Miami, Fla. 33181

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The President's Message by Moe Weinschel



Dear Member:

This message is urgent!

A number of factors are affecting our hobby, our membership and our organization. A.I.N.A.'s membership has declined as have other Hobby organizations. We all have problems that have to do with the economy.

Our membership is aging and younger people are not joining to any great degree, in spite of the wonderful reception our publication "The SHEKEL" is getting throughout the numismatic world. We are constantly reminded of the "terrific quality" and the wide variety of topics and that we are the "Jewish Readers Digest". We know that we have the best numismatic bargain for \$15.00. **Tell your friends and sign up a new member.**

We have been notified by the Postal Service that the rate for Non-Profit mail is going up as of December 1993. Printing costs are up. Addressing and mailing costs are up. Our efforts to keep expenses low are continuing but we are hard pressed to hold costs down.

AS WE ARE A NON PROFIT 501C TAX EXEMPT ORGANIZATION, DONATIONS ARE TAX DEDUCTIBLE. HERE ARE SOME WAYS IN WHICH YOU CAN HELP.

- 1) When you pay your dues, include a donation for some of the many listed items on the dues reminder.
- 2) Consult your financial advisor about a donation and/or a legacy to A.I.N.A.

On a more positive note, the 1994 A.I.N.A. Study Tour to Israel has booked more than 40 participants. If you have been hesitating about coming with us, please make up your mind NOW, since remaining accommodations are getting tighter. We should hate to turn anyone away because of lack of space. If you need another tour brochure, please call me at 718-634-9266 and I will see that you get one as soon as possible.

Shalom,

A handwritten signature in cursive script that reads "Moe". There is a long horizontal line underneath the signature.

Begin said: Jabotinsky First! **by Shmuel Aviezer**

The annual rate of inflation at the end of 1976 was 38%. The trend in the first half of 1977 showed that the index would not be lower that year than the preceding one; (it was 42.5% at the end of that year). Although the new denomination of I.L. 500, bearing the effigy of David Ben-Gurion, was only introduced into circulation on May 26, 1977, the Bank of Israel's Currency Supply Unit thought that if the rate of inflation continued at the same pace, the issue of a higher denomination, such as I.L. 1000, would be unavoidable in the not too distant future.

Pending a specific decision, the idea of preparing a new banknote was raised for discussion in the plenum of the Public Committee for the Planning of Banknotes and Coins on November 3, 1977. This committee, which was first appointed by the Governor David Horowitz in 1958, serves to this day as the consulting body to the Governor of the Bank of Israel, and advises him what personalities and motifs should appear on banknotes and coins. In almost every case, the Governor approves the recommendations for execution by the Bank.

At that meeting, the committee was asked to choose the personality that would adorn a future banknote well in advance, as the preparation of a complete design for a banknote takes around two years to accomplish prior to the actual printing.

After thorough deliberations, the committee chaired by Supreme Court Justice Dr. Alfred Witkon, recommended that the personality most compatible with those already depicted on Israeli banknotes was Baron Edmond de Rothschild, the "Father of the Yishuv".

In order to bestow legality on this recommendation, the Governor, in accordance with Bank of Israel law, had to consult the Advisory Council of the Bank prior to the ultimate approval of the Finance Minister.

Thus, Mr. Aaron Gafni, then Governor of the Bank, brought to the attention of the Advisory Council on Nov. 15th, 1978, that the Bank is in the process of preparing a new denomination of I.L. 1000. He reported that the Committee for Planning Banknotes and Coins had recommended that the effigy of the Baron be featured on the proposed banknote. He added that Prime Minister Menachem Begin, having heard that a new banknote was currently being readied, had requested that the Advisory Committee be informed of his wish to see the portrait of Ze'ev Jabotinsky, the Revisionist Zionist leader, depicted on the new banknote.

The Governor continued his report and said that the Rothschild family had been aware for some time the decision to incorporate the Baron's portrait on the new banknote. In the meantime, in a meeting with the family's representative, they were informed of the Prime Minister's request.

The representative did not object to the idea that the Baron's portrait appear on the next following banknote, whenever it was to be issued, providing that the 1980 Independence Day Commemorative Coin carried the Baron's effigy. However, it was not until 1982 when Israel's 34th Anniversary of Independence Coin was dedicated to the Baron, which embodied the legend "A century since the beginning of his efforts to settle Palestine." The Baron's portrait was eventually depicted on the 500 sheqalim denomination which was put into circulation on December 1, 1982.



The Advisory Council's ensuing discussion on the Prime Minister's request revealed that some members voiced their reservations about this deviation from the regular procedure of choosing personalities on banknotes, while other members did not see any problem in responding to Menachem Begin's request. Finally, the Advisory Council authorized the Governor to make the appropriate decision as he saw fit. Mr. Gafni summoned the Chairman of the Committee and informed him of the Advisory Council's position. Dr. Witkon noted that his committee had submitted their recommendations, but it was legally the prerogative of the Governor to decide. The Governor finally opted to respond to Mr. Begin's request.

Echoes of these deliberations reached the media. On Nov. 16, 1978 "Maariv" a leading newspaper, reported "of the dissatisfaction of members of the Advisory Council with the interference of Prime Minister Begin and Finance Minister S. Ehrlich, who requested that the new banknote carry the effigy of Jabotinsky. The Governor, Mr. Aaron Gafni, reported to the Council that initially it was recommended that the banknote feature the portrait of Baron Edward de Rothschild. This idea was changed in response to the request from the Prime Minister and Finance Minister in agreement with the Rothschild family.

The Witkon Committee was quickly convened on December 24, 1978 to choose the suitable picture of Jabotinsky and other themes that should be incorporated in the banknote. Some members of the committee found it necessary to mention that this was the first time the committee's recommendations were not ratified in full, but at the same time it was again emphasized that it was the Governor's right to endorse or contravene the committee's recommendations.

The Committee chose Mr. Zvi Narkiss' drawing of Jabotinsky to serve as the basis for engraving the image on the banknote. This drawing was originally sketched by the graphic artist for a stamp. Another motif chosen was the "Shuni" complex near Benjamina. This building served as a base for agricultural and para-military training and underground activities relating to illegal immigration during the British Mandate. The attackers of Acre prison started out from there.

In line with other banknotes then in circulation, a gate of the Old City was portrayed on the back of the note, namely Herod's Gate.

Mr. Gafni met with Prime Minister Menachem Begin the day after the Witkon Committee chose the themes for the new Jabotinsky note. He showed Mr. Begin the picture chosen of Ze'ev Jabotinsky and the Prime Minister was pleased with the choice.

The making of the banknote advanced at a hectic pace. From 1978 to the beginning of 1980, secret work was under way to print banknotes bearing the sheqel denomination. The Jabotinsky note was being prepared in the sheqel value as its issue was not scheduled before the currency reform of February 1980.



The very first specimen of the banknote was received at the Bank on October 19, 1980. Governor Gafni showed it to Menachem Begin the very same day. On October 20, "Maariv" reported "that the Prime Minister was very excited to see the note." The meeting coincided on the exact date of the 100th Anniversary of Jabotinsky's birth.

Ultimately, the banknote was put into circulation on December 11th, 1980. It is worth mentioning other "firsts" in the Jabotinsky banknote:

1) This was the first note issued originally in the sheqel denomination as the other banknotes in the series were first issued in Israeli pounds and then exchanged into sheqalim.

2) This was the first time that white paper was used, as all the banknotes issued by the Bank of Israel, since the first series of 1955, had the paper tinted the color of the banknote. Advanced studies in the field of banknote printing preferred white paper as conducive to a better contrast and thus enhancing the security of the banknote.

3) Microtext as a means of safeguarding against counterfeiting by color-copying machines was first introduced. On the back of the note, the word "Jerusalem" was repeatedly printed in varying sizes, forming a fan shaped pattern. In photo-copying, the microtext of tiny-sized letters becomes illegible.

5) A "look-through" phenomenon was first introduced. The first zero in the number "100" in the upper left hand corner on the front merged with the corresponding zero in the number "100" in the upper right hand corner of the back. It is to be noted that in printing the genuine banknote, the front and back are simultaneously carried out, and thus a "perfect register" is achieved between the two zeros. A forger does not usually exert the effort to obtain such a register when counterfeiting a banknote.

The Jabotinsky banknote was relatively short lived. Due to soaring inflation in the first half of the eighties, the note was substituted by a coin of the same denomination on May 2, 1984, barely three and a half years after its introduction into circulation.

With the advent of the New Sheqel on September 4, 1985, the Jabotinsky note, together with other banknotes of the (old) Sheqel denominations, was withdrawn from circulation and finally ceased being legal tender on September 4, 1986.

Editor's note: Mr. Shmuel Aviezer, retired Assistant Director of the Bank of Israel's Currency Department, has been responsible, more than twenty years, for the issue of banknotes and coins of Israel. He has most graciously contributed many articles on his expertise to the SHEKEL.

The Tu B'Shevat State Medal by Rivka Toledano

The eighth medal in the "Jewish Holiday" series of State Medals depicts Tu B'Shevat, the 15th of Shevat, the New Year for Trees.

The 15th of Shevat, falling this year on January 27th, comes at the end of the main rainy season in Israel, at the time when new sap is rising in the trees and new fruits forming. This was the day set by Bet Hillel, two thousand years ago in Mishnaic times, for administrative purposes, to separate the tithes due on fruit of the previous year and that of the new year (as from Tu B'Shevat).

Only 1,500 years later, in the sixteenth century, did the day take on a festive significance. The "Ari" Rabbi Isaac Luria, the famous Kabbalist, chose it as an expression of the people's longing for Redemption, because it symbolized renewed growth. The book "Hemdat Hayamim", attributed to Nathan of Gaza, described the special Tu B'Shevat "Seder Night" ceremony: In the evening, a festive table was laid with candles and flowers. Passages from the Bible and Talmud and the book of Zohar were read. Different fruits were eaten and the respective blessings recited. There were four cups of mixed red and white wine, white symbolizing the dormant period of vegetation and weakened strength of the winter sun, and red, the springtime awakening and renewed strength of the sun.

Over time, it has become customary to eat as many as fifteen (signifying 15th Shevat) to fifty different fruits, including a new fruit of the season! In the Diaspora in particular, the Tu B'Shevat traditions have been maintained throughout the ages, even when most of world Jewry did not live in Israel. Eating the fruits of the land - wheat, barley, vine (grapes), fig, pomegranate, olive and date - has been a way of remembering the bond with Israel.

In modern Israel, Tu B'Shevat has become the national tree-planting day, when thousands of school children and nature lovers pour into the fields, transforming barren landscapes into blossoming fields. Exceptionally, this year, as in each seventh year, no trees will be planted on Tu B'Shevat because of the Shemita Year, when the land must be left fallow.

No other festival celebrates and expresses love of Eretz Israel, the "Desirable Land", "Land flowing with milk and honey", "Land of wheat, barley and vine", as does Tu B'Shevat.

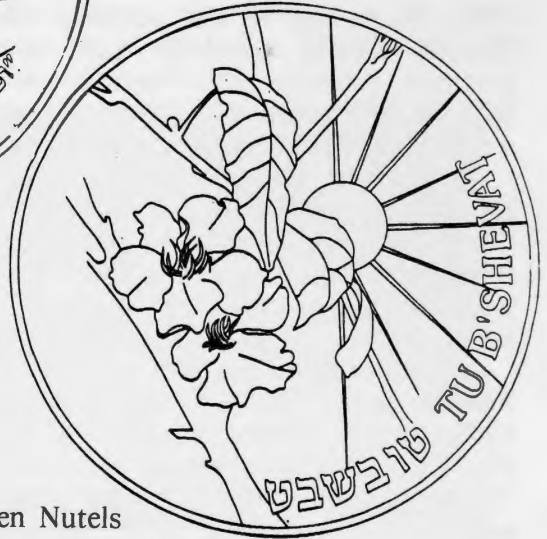
The Tu B'Shevat medal is struck in 18K gold, 18mm diameter, silver/935, 37mm and bronze tombac, 59 mm. Both sides evoke the beauty of the flora in Israel. Special designed Album Pages are available at modest prices for the display and enjoyment of the "Jewish Holiday" medal series. One page for each of the gold and silver issues, and two for the larger bronze medals.

Proceeds of sale, as in the case of all other IGCMC medals, go towards the preservation of the flora and fauna in Israel.

ORIGINAL DRAWINGS FOR
THE TU B'SHEVAT MEDALS



Design by Leah Zohar



Design by Ruben Nutels

Membership Dues Reminder

The A.I.N.A. annual dues notices were mailed to all regular members in November. We thank all who have responded promptly and mailed in their dues, and special appreciation is due to those who have included an extra contribution for the Shekel publication fund.

However, at this time, quite a few members have not replied to their dues notices. If you have neglected to send in your dues, won't you please do so today. If you have misplaced the notice, please, just mail your check to the Florida address and we will do the paperwork.

Florence Schuman
Treasurer

A Mystery of 1948: The Thomas De La Rue Five Pound Banknote

By Dr. Samuel Halperin

This is a mystery tale about a spectacular numismatic find which, 45 years later, still lacks a satisfactory conclusion.

The story of the printing of the State of Israel's first banknotes has been repeated, almost without change, in a variety of catalogues of Israel's coins and currency. The earliest English language version of this story was told by the venerable numismatist, Leo Kadman, in 1963. According to this account, after the decision of the United Nations General Assembly voted upon on November 29, 1947, to partition Palestine into separate Arab and Israeli states, Jewish banking authorities made plans for the issuance of banknotes which would soon be needed in the fledgling state.

Meanwhile, the British were doing everything possible to thwart the Jewish monetary authorities, including withdrawing Palestine Currency Board banknotes from circulation and expelling Palestine from the Sterling Currency Bloc. This fiscal harassment was part of Britain's foreign policy at the time, namely to prevent the peaceful implementation of the UN partition plan.

Consequently Chairman E.J. Hoofien of the British chartered Anglo-Palestine Bank, Ltd., headquartered in Tel-Aviv, with the agreement of Eliezer Kaplan, Treasurer of the Jewish Agency for Palestine, then the highest authority of the Jewish community or *Yishuv*, journeyed to the United States "at the beginning of 1948", to ask the American Bank Note Company (ABNC) to print a supply of emergency banknotes.

Hoofien's mission was complicated by several facts:

- 1) That reputable banknote printers work only for sovereign states and Hoofien did not represent one.
- 2) The name of the country and its future legal currency issuing authority was unknown.
- 3) The name of the future state's monetary units was also not yet known.
- 4) The currency printers typically require from fifteen to eighteen months to prepare banknotes.

Nevertheless, Hoofien persuaded the ABNC to produce a makeshift series of five notes, in denominations from one half to fifty "Palestine Pounds," using the British Mandatory currency units (mils and pounds), and in stock guilloches, eg. engraved plates with pre-existing ornamental designs. ABNC promised delivery of the new notes in three-four months, but only if they could be printed with two omissions.

- 1) ABNC would not allow its name to be used "because it was felt that the notes were not up to its usual standards," 2) according to Kadman, the notes could not be inscribed as "legal tender."

Instead the notes carried the inscription: "The Bank (Anglo-Palestine Bank, Ltd.) Will Accept This Note For Payment in Any Amount."

Having agreed to these terms, Hoofien and the Jewish authorities, now in the embattled and newly proclaimed State of Israel, accepted delivery of the ABNC notes. THEN, according to Kadman's account, they were overprinted in Israel "Legal Tender for Payment of Any Account."

After passage by the Provisional Israel Government on August 16, 1948, of the Bank Notes Ordinance, the APB became Israel's first official legal tender currency until they were replaced by the Bank Leumi banknote series beginning in June 1952. These were also printed by the American Bank Note Company.



So goes the story as related by Leo Kadman and repeated over the years by Fred Bertram and Robert Weber and Sylvia Haffner. But now we know that Kadman's account was in at least two important respects both incorrect and incomplete.

In the landmark Christie auction of American Bank Note Company archival specimens, proofs and other properties on November 29, 1990, a color plate in the catalog (page 197 for lot 1017) shows a 50 pound APB note with the legend clearly engraved: "Legal Tender For Payment Of Any Amount." In all, three complete sets of the 1948 and 1952 specimens were auctioned (lots 1017-19) along with several broken sets (lots 1020-21). All contained the "Legal Tender" clause. Thus, we know that this clause was engraved and printed by ABNC, not overprinted in Israel, as Kadman believed and others copied.

The following photographs show a previously unknown trial banknote with a most unusual pedigree.



This banknote was acquired by this author over twenty five years ago from a former Treasury civil servant. The note was prepared by the famous London firm of Thomas De La Rue, allegedly at the behest of the same E.L. Hoofien of the APB. De La Rue had printed all of the Palestine Mandate currency since 1927.

According to the owner, Mr. Hoofien simultaneously "shopped" both De La Rue and American Bank Note Company. De La Rue was willing to print the notes, including the "Legal Tender" clause which appears conspicuously on the trial piece as well as on the ABNC notes, but could not obtain government approval and export licenses to proceed with the contract. Thus, according to this report, the British lost any chance to print Israel's first banknotes and the contract instead went to the Americans.

Description of the Note: The uniface notes each measures 3"x6" (76X152mm.) and are mounted in a leatherette presentation album, which when opened measures 8½"x24". The reverse side, inscribed in English and Arabic is printed entirely in shades of blue. The engraved inscriptions on both the ABNC and the De La Rue versions are identical. The inscriptions read from top to bottom: "The Anglo-Palestine Bank Limited...Will Pay to the Bearer....Five Palestine Pounds...Legal Tender for Payment of Any Amount...Tel Aviv...The Bank Will Accept this Note for Payment in Any Amount...(signed by) S. Hoofien...A. Barth...Thomas De La Rue & Co. Ltd."

The front side is inscribed entirely in Hebrew except for a repeat at the bottom: "Thomas De La Rue & Co. Ltd." While the predominant color on this side of the note is also varying shades of blue, the serial numbers (A000000) are printed in red. There is a complex matrix behind the center denomination that is composed of brown, red and green wavy lines. The Hebrew wording exactly repeats the English inscriptions on the reverse of the note.

All my efforts to document officially the genesis and dating of this major, perhaps unique, numismatic discovery have been to no avail. The mystery lingers. Did Hoofien visit De La Rue in London? Was the British design commissioned before, at the same time, or later than the ABNC version ordered by Hoofien and the Anglo Palestine Bank? Were trial pieces prepared for denominations other than five pounds? Is it true that British Government interference prevented De La Rue from printing the notes, or were there other considerations in Hoofien's mind such as delivery time, aesthetics, price?....Some have suggested that the De La Rue pieces were prepared after Israel was established when De La Rue might have been bidding for a contract to prepare Israel's second set of banknotes. Were that the case, why was the State's official name not used and why was the currency still expressed as Palestine Pounds rather than Lirot?

Israel banknote collectors: What do you think. Tell the Shekel editor..... Thanks to Tony Pisciotta, Washington DC banknote dealer, who called Christie's auction catalog and color plate to my attention.

Rabbi Meïr Ba'al Ha'Nes **by Rivka Toledano**

Near the ancient city of Tiberias, by the shores of Lake Kinneret, stands the Tomb of Meïr Ba'al Ha'nes. People gather there for prayer, morning and night, stating that it was the tomb of one called R. Meïr, who took a vow that he would not lie down until the Messiah came, and was buried there in an upright position. Due to the miraculous doings coupled with the tomb, it was customary to donate money, candles or oil for lighting as a protection against all sorts of ailments and dangers. It was also done in the hopes of finding something mislaid, of having children, or of banishing away evil thoughts.

The origin of this remarkable scholar, one of the most striking figures of his age, is wrapped in obscurity. The mystery of Meïr's origin extends to his name, for according to the Talmud, the name Meïr (= "one who enlightens") was given to him because he instructed the wise in the Law (Er. 13b). At first he entered the school of Rabbi Akiba, but finding himself not sufficiently prepared to grasp the lectures, left for the school of Ishmael where he acquired an extensive knowledge of the Law. He returned to Akiba, who, acknowledging his greatness, ordained him over his other disciples.

His father-in-law fell a martyr to the Hadrian persecutions, and his sister-in-law was taken to Rome and sold to a keeper of ill fame. A tale of her rescue by Meïr, although embellished with legend, may have a foundation in fact. Urged by his wife to attempt the rescue of her sister, who she asserted, would rather forfeit her life than her virtue, Meïr journeyed to Rome. Attired as a wealthy Roman, he went to the house to which she had been taken and asked to see her. "She is very beautiful," said the keeper, "but no man has as yet gained her favor". Overjoyed, Meïr offered him a large sum of money to permit her being carried off. The keeper hesitated, fearing that it might cost him his head. "Fear not," said the rabbi; "when danger threatens thee say, "Meïr's God, help me"". Still the man hesitated. To convince him of the truth of his advice, Meïr approached a number of savage watch dogs at the gate and by a mystic word made them cringe at his feet. His fears eased, the keeper yielded. (Ab. Zarah 18a; Eccl. R vii 12.)

Meïr infused new life into the development of the Halakah. He continued the labors of Akiba in arranging the rich material of the oral Law according to subjects, thus paving the way for the compilation of the Mishnah. To Meïr is attributed a collection of three hundred fables, three of which are referred to in the Talmud.

The last years of Meïr's life were spent in Asia minor as he was induced to leave Palestine because of a conflict. Meïr died somewhere in Asia minor. "Bury me" said he to his pupils, "by the shore, so that the sea which washes the land of my fathers may touch also my bones" (Yer. Kil., end).

Though during life Meir had many adversaries, after his death, the tributes paid to his virtue and greatness were universal. "He opened the eyes even of the wise in the Law" is said of him in the Talmud (Er 13b). Of all the Tannaim, Meir's name is most widely known among the people. In the house of every pious Jew, there is a money box hung on the wall used to contribute alms for the poor of Palestine. This box is called "Meir Ba'al Ha-nes Pushke."

The numismatic illustration for this article is a receipt dated 10 Elul 5703 (Sept. 10, 1943) for a donation given to the Talmudic Academies in the name of Rabbi Meir Ba'al Ha-nes. The Hebrew words translate with the Rabbi's name, "In his merit.. may we be blessed". "May the G-d of Rabbi Meir answer us when we call him." The vignette on the receipt is of the Synagogue and Tomb of the Rabbi.

The text translation: "We hereby certify that we have received from the woman of valor, Mrs. Tova Badnani, the most valiant of women, (special rabbinical term) by the honored Mr. Eliyahu Dura of Haifa (may it speedily be rebuilt), the sum of Two Palestine Pounds and 50 Mils, for the benefit of the funds in the name of the holy Tanna, R. Meir Ba'al Ha-Nes, in the Holy Town of Tiberias, for supporting those who study Torah, and for the poor, orphaned and widowed. May the blessing of the Heavens be granted to those who have given this charity and may they and their families live a long life in prosperity, honor, peace of mind, and may they be successful in all."

Three rubber stamped seals and signatures of the Chief Rabbi's (Sephardic and Ashkenazi) attest to the validity of the certificate.

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ספרדים
בעזק סברא
תש"ג

The "Egoz" Ship State Medal by Edward Schuman

A pogrom occurred at Jerada, Morocco, on June 7th, 1948, following the creation of the State of Israel. This anti-Jewish terror was mirrored spontaneously in the other predominantly Moslem North African countries. France's rule and influence ended after the United Nations established independent states in Libya, Tunisia and Morocco. As these newly independent states began to regress towards Islamic nationalistic persuasions, incidents of Jewish persecution grew, and at the same time, mass Jewish immigration to Israel began..

From 1948 to the end of 1964, Israel received 32,583 immigrants from Libya, 41,288 from Tunisia, 12,738 from Algeria and 226,068 from Morocco. When the 36,413 immigrants from Egypt are included, the total of the North African Jewish community, who came to Israel during these years, numbers around 350,000. They were closely knit and young, with the average age around 25. These North African Jews came from the poorest masses in the Mahghreb, a name given to Jewish communities of North Africa. Most wealthy, professional and intellectual elite had been drained off to France, where they were absorbed into the framework of French culture.

When Morocco gained its independence in March, 1956, conditions in general for Jews improved. For the first time in their history, Jews became citizens and were granted equal rights. A Jew was appointed to the position of Minister of Posts, and other Jews were appointed to positions in the government. Because of radical Islamic pressures, on May 13th, an order was issued reversing this moderate position. Jews were forbidden to leave for Israel. The offices of the Kadimah society, an organization created to deal in Jewish emigration to Israel, were closed and all cultural and benevolent Jewish societies dissolved. The few Israeli citizens who resided in Morocco for business or other reasons were expelled.

Severe restrictions and obstacles were now placed in the way of Jews who wished to travel or visit abroad. They were forced to prove they could support themselves if allowed to go overseas. Entire families were not permitted to travel at the same time. Many became entrapped, tried and imprisoned for attempting to smuggle valuables or currency out of Morocco. In 1958, all Zionist activity ceased and a Jew could be arrested for only owning a Jewish calendar. Nazi swastikas were painted on walls in Casablanca and Rabat, cities with sizable Jewish populations. During this period many young Jewish girls were kidnaped, and forced to embrace Islam.

With thoughts of the Holocaust in Europe still fresh in their memories, Moroccan Jews realized, at this time, that a life of co-existence was not possible. As a result of the situation, and despite the illegal exit, almost 50,000 Jews secretly fled from Morocco to Israel, between 1956 and 1960.

This illegal emigration to Israel from Morocco used the sea route. In an operation organized by the "Misgeret", a secret organization which operated throughout Morocco and made the immigration possible, small boats were used to bring out the Jews. One of the boats, named the "Pisces", a vessel formerly used to smuggle merchandise in and out of Mediterranean ports, was purchased. The name was changed to The "Egoz", and it is the subject of a newly minted Israel State medal.

The "Egoz" had sailed across the Mediterrean Sea twelve times bringing with it a cargo of illegal Jewish immigrants to Gibraltar, from whence they were taken to Israel. During the night of January 9-10th, on its thirteenth voyage, the boat capsized and sank after being caught in a violent storm off the Moroccan coast. All forty-four of its illegal immigrant passengers, and the three member crew were drowned. Several days later, twenty-two bodies were washed ashore onto the coast of Morocco and were brought to rest in Al Hoceima. The other bodies were never found. In December, 1992, their remains were exhumed and brought to Israel for reinterment on Mount Herzl in Jerusalem.

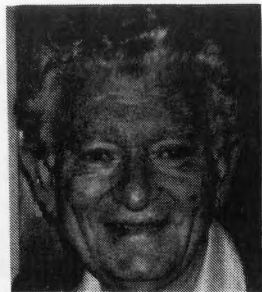
The "Egoz" State Medal is issued in honor of this undercover covert immigration and underground movement in North Africa. The obverse shows the "Egoz" ship tossed about by the waves of the stormy sea. In the border, an outline of a map showing Israel and the coast of North Africa. "La Navire Egoz" in French and Hebrew and Hebrew words "in memory of the forty-four". The reverse portrays two Jews of Morocco, looking towards Jerusalem, standing besides a Mauresque Arch. In the center, likenesses of clandestine immigrants besides the sea. Hebrew and French words read "Clandestinité et Immigration Illégale en Afrique Du Nord." This medal, as all issues of Israel Government Coins & Medals Corporation, can be ordered through the A.I.N.A. new issues office.



The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. In the issue before last (September/October 1993) you mentioned an Israeli coin having a letter H on it for Hitler. Can you tell me more about this?

M.H., Boston, Mass.

A. This falls under the heading "Bubba Meisas" on coins. After the first striking of the 25 mils aluminum pieces in the cutlery factory located in Holon, just south of Tel-Aviv, Israel realized at this time in 1948, that the government was not equipped to turn out the coins of the pruta series. The government contracted with the Metals Division of Imperial Chemicals Industries in Birmingham, England to mint the first issue 1949 coins in 1, 5, 10, 25, 50, 100, 250 and 500 Pruta denominations.

Without going into the entire issuance, the 250 Pruta pieces, which were all dated 1949, were struck in both cupro-nickel (2,000,000+) and in silver (44,125). Because there was no design or metal or weight changes, the 250 Pruta coins were struck in the CN issues until 1953, and until 1952 in silver. The pearl and the H were both mintmarks of this mint. Even though the silver issue weighed .3 gr. more than the CN issues, it was decided to place the H on the silver pieces because the average person could not hold one in each hand and tell which was silver and which was heavier.

When these first 250 Pruta (mistake should be Prutot-plural) silver pieces were distributed in Israel, the average man did not know that the H in the exergue was indicative of the Heaton Mint, part of the Imperial Chemical Industries. One rumor monger spread the word that a Nazi sympathizer, working in an English mint, put the H in the die in memory of Hitler.

This nonsense is not unique to the Israelis. I know of at least a dozen numismatic myths of this sort. Take a Roosevelt dime out of your pocket and look at it with a magnifying glass. Most of you will not need one. Look at the obverse with Roosevelt's head facing to your left. Halfway between the truncation and the 1 of the date there are the initials JS. The designer of this dime was John Sinnock and these are his initials.

This dime was first issued in 1949 in honor of the deceased Franklin D. Roosevelt, President. The Roosevelt-haters started a sweeping rumor that the JS was for Joseph Stalin, who was admired and was a friend of Roosevelt!



with pearl mark at bottom center.

with the "H" mint mark at bottom center.



A Medal of the Great Synagogue in Cape Town

by Joseph Herman Hertz

Jewish concern with South Africa began indirectly some time before the discovery of the Cape of Good Hope by the participation of certain astronomers and cartographers in the Portuguese discovery of the sea route to India. There were Jews among the directors of the Dutch East India Company, which for 150 years administered the colony at the Cape of Good Hope. During the seventeenth and greater part of the eighteenth century only the state religion was allowed to be publicly observed. On July 25, 1804, the Dutch Commissioner-General Jacob Abraham de Mist, by a proclamation, instituted in the colony religious equity for all persons, irrespective of creed.

Great Britain seized the Cape from the Dutch in 1806, in order to protect its sea route to India. Eight years later, the Dutch signed a treaty giving Great Britain ownership of the territory. The policy of religious freedom was annulled with the British occupation in 1806. A great depression occurred in England about this time and the British government encouraged people to migrate to the Cape. Religious freedom was re-established in 1820. The first large group of English settlers landed at Algoa Bay in 1820.

Jews did not arrive in significant numbers until after 1820. In 1830, a score of Jews arrived who were commercial pioneers to whom is due the industrial awakening of almost the entire interior of the Cape Colony.

The wool and hide trades will always be associated with the names of Julius, Adolph and James Mosenthal. By their enterprise in sailing to Asia and returning with 30 angora goats in 1856, they became the originators of the mohair industry, which at one time yielded almost half of the world's supply of mohair. Jews were also in the forefront of domestic ostrich farming in the Oudtshoorn district. Lithuanian Jews migrated to South Africa in search of gold in the 1870's. When the gold ran out, since only little was found in the Southern Cape regions, they turned to farming and ranching. To their amazement, wild ostrich birds freely wandered amongst their flocks of farm animals. These giant birds were soon domesticated and many of the Jewish farmers became "feather barons" during the ostrich feather millinery booms which followed. Some of their grandchildren and great grandchildren still are ostrich farmers. Many of their old mansions still remain standing. Oudtshoorn, the center of this ostrich trade, became known as the Little Jerusalem of South Africa.

The first Jewish orthodox congregation in South Africa was founded in Cape Town on November 1851, with the initial services being held in the house of Benjamin Norden at the corner of Weltevreden and Hof Streets.

Later a room was hired at the corner of Bouquet and St. John Streets with Simon Rudolph, a German merchant conducting the lay services. In 1859, the congregation which then numbered about fifteen families, issued a call to Joel Rabinowitz, an English rabbi in London. For twenty three years he worked indefatigably for his congregation and for the scattered Jewish families in the coast towns and the interior of the Cape Colony.

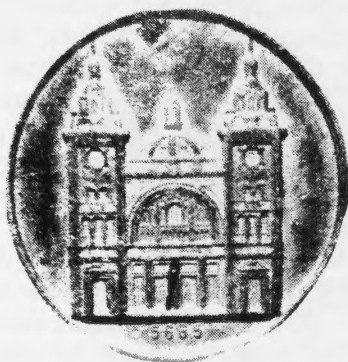
Through his efforts, the first synagogue was erected in "The Gardens" in 1862. Rabbi Rabinowitz was succeeded by Rabbi A.P. Ornstein, who came from Melbourne in Australia, and in 1895 by Rabbi A. P. Bender. Each took a leading part in every humanitarian endeavor in Cape Town, and contributing their fair share for the needy Jews in Palestine.

The new "Great Synagogue" was consecrated on September 13, 1905 at the start of the Jewish New Year. The building was a twin tower edifice, three story tall with a domed sanctuary. Construction costs were by contribution, subscription and the sale of synagogue bonds. Several of these synagogue bonds can be seen today, preserved in the Jewish Museum in Cape Town.

To commemorate the occasion a white metal medal was issued. It appears that every known specimen has been pierced at the top edge with a loop inserted in the hole so the medal could be hung on a suspension.

The obverse side of the medal shows an imposing view of the new edifice with the Hebrew date 5665 (corresponding to the year 1905) below the building. The reverse has a Star of David in the center, with Hebrew letters above and a Hebrew inscription below. The legend circled around the edge reads "Great Synagogue of Cape Town" Consecrated 13 Sept. 1905.

It can be presumed that these were given to members of the congregation as a remembrance of the occasion.



The Jews of Denmark by Edward Schuman

The oldest Jewish community in Scandinavia belongs to Denmark. In 1622, a group of Sephardic Jews from Amsterdam and Hamburg arrived in Schleswig-Holstein to settle in the newly founded city of Glückstadt at the invitation of King Christian IV. The Sephardic Jews were granted permission to settle in all of Denmark by 1657 and were soon joined by other Jews from Germany shortly afterwards. Seventeenth and beginning eighteenth century Jewish cemeteries in many cities are tangible evidence of early Jewish settlements.

The first synagogue in Copenhagen was dedicated in 1766. In 1814, the Jews in Denmark were granted full religious tolerance. The Great Synagogue in Copenhagen was erected in 1833. In 1933 when the congregation observed its 100th anniversary, King Christian X was among the congregation at the celebration.



The illustrated silver coin has a value of 2 kroner, dated 1923 and bears the conjoined heads of King Christian and Queen Alexandrine. It was issued to commemorate their silver wedding anniversary.

The Jewish community was greatly increased by numerous Russian Jews fleeing the Czarist regime starting with the Kishinev pogrom in 1903. At the outbreak of World War I a new stream of East European Jews came. The presence of many prominent Zionists from other countries brought about a resurgence of Jewish life in Copenhagen during the war. In 1915 the Copenhagen Bureau was established to raise funds to carry on necessary settlement work in Palestine, establish relief committees for Jews in the Scandinavian countries, make correspondence possible between Jews in belligerent countries, and effect the transfer of funds from the United States.

In 1931, an agricultural training farm was established and from 1933 until the outbreak of World War II, a total of 1400 young Jewish pioneers (Halutzim) from Germany, Austria and Czechoslovakia received training from Danish farmers, gardeners and fisherman.

Denmark was occupied by the German Army on April 9, 1940. In 1943, under German occupation, King Christian X refused Nazi demands to the adoption of anti-Jewish decrees.

King Christian and the royal family threatened to resign if the Danish Parliament were compelled to approve anti-Jewish laws. The King further announced that he and the royal family would proudly wear the yellow Star of David if his Jewish subjects were obliged to wear it as a badge of shame. Because of the King's brave posture, the Nazis were dissuaded from demolishing the Great Synagogue. For safekeeping however, all of the synagogue treasures, valuable books, the silver ornaments and Torah Scrolls were hidden by the Danish clergy in a neighboring church.

Despite the King's stand, final orders for the deportation and extermination of Denmark's Jews were imminent. Between Rosh Hashana and Yom Kippur 1943, in a span of only ten days, the most extraordinary episode in the history of Danish Jewry came about. Virtually the entire Jewish population was saved from deportation to Nazi death camps through the heroic efforts of the Danish people, when daring fishermen and underground resistance leaders in small boats, rowed and ferried nearly 7000 Jews across the Kattegat straits to safety in neutral Sweden. Even the 350 young Halutzim, trapped by the war, but who were able to continue their work, were smuggled into Sweden. From whence they made their way to Palestine. Most all of the Danish Jews returned to Denmark after the war.

In 1953, King Christian's son King Frederik and Queen Ingrid, attended a special service in the Great Synagogue commemorating the tenth anniversary of the rescue of Denmark's Jews. They are portrayed on a 1953 2 Kroner silver coin which features the conjoined heads of the King and Queen. The reverse shows a map of Greenland. This coin was sold at a premium to raise funds to fight tuberculosis in Greenland.

To the best of the author's knowledge, there has not been a medal struck to commemorate Denmark's rescue of its Jews.



This past Rosh Hashana, special services were conducted at Yad Vashem commemorating the Fiftieth anniversary of this daring rescue. Several participants were honored with the Richeous Gentile awards.

Bar Kochba, Megalomaniacal Ass or National Hero

by Jonathan A. Herbst, M.D.

Some months ago I visited our Israeli cousin David in Jerusalem, and we discussed the merits of touring the ruins of Betar, the site of Shimon Bar Kochba's last stand just a few miles over the Green Line to the southwest. David, a sabra (a native born Israeli Jew) and the lieutenant colonel commander of an elite reconnaissance unit in the Israel Defense Forces, considers himself an expert on his nation's history and geography, as do many fellow Israelis. An intelligent Labor Party partisan, he tends to be rather dovish politically. Like many Jews, and certainly like this author, David is hardly timid about expressing his opinion, and even tends to relish opportunities to be iconoclastic.

But, when he announced his view that Shimon Bar Kochba, the leader of the last great Jewish revolt against the Roman Empire and a man whose esteemed contemporary Rabbi Akiba felt sure to be the Messiah, was an ass and a fool whose megalomania led to the destruction of ancient Judea, the slaughter of his people by a foe of overwhelming power, and the wide dispersal of the few pitiful survivors into a worldwide Diaspora that would take us two millennia to reverse, I was absolutely dumbfounded.

David felt that it was the height of folly for Bar Kochba to so endanger his countrymen in enticing them into an obviously hopeless revolt against a Roman Empire then at the peak of its military, political and economic power, and that he was led to do so by the incredible hubris of believing himself to be the Messiah, and thus the invincible chosen agent of the Almighty. And, indeed, it is true that very much unlike the situation during the First Jewish Revolt which began some sixty-six years before, when Rome faced both the disunity of extensive civil war and the real threat of both invasion from Parthia and active insurrection elsewhere, at the time of Bar Kochba's revolt Rome was completely at peace both internally and externally and there was certainly nothing to distract or prevent the Romans from applying their full might to achieve a crushing military victory over a relatively puny Judea.



"Year One of the Redemption of Israel"



"Shimon, Prince of Israel"

נשיא ישראל
שמעון נשיא
HENDIN-136

As interesting as this viewpoint appears, a closer examination of the underlying causes of this war by Leo Mildenburg and other noted scholars leads us to conclude otherwise. It has often been proposed that the Bar Kochba Revolt began when the hellenophile Roman emperor Hadrian announced his intention to rebuild Jerusalem as the Roman city Aelia Capitolina, named after both his own family and the Roman deity Jupiter, and to construct a shrine to this same Jupiter over the ruins of our Holy Temple. As provocative as this may seem to us today, Mildenburg in his *The Coinage of the Bar Kochba War* reminds us that the Tenth Legion had already been stationed in the ruins of Jerusalem since its capture in 70 C.E., and that accompanying that legion, Roman temples had long since been introduced to the city. Mildenburg states that a resurgent Jewish nationalism, though no doubt a large factor in the eventual struggle, was probably not enough initially to unite all of Judea's peasantry under Bar Kochba in such a suicidal struggle. It is quite unlikely that the Jewish population was ignorant of the steep odds or the great risks against them in undertaking this revolt. It is most likely that this revolt was begun only when the vast majority of the Jewish community felt completely convinced that the only alternative to violent revolution against Rome was the inevitable death of the Jewish people. Messianism appears not to have been a prominent factor in igniting the revolt, and, indeed, may have been a quality that others, including Rabbi Akiba, attributed to Bar Kochba without his acquiescence.

From the several letters of Bar Kochba to his lieutenants that we have recovered from the Dead Sea caves, and that are permanently displayed in the Shrine of the Book at the Israel Museum in Jerusalem, we see no indications of messianism on the part of this great Jewish patriot. We only read of his incredible toughness and a bitter determination to succeed where so many others had failed.

Indeed, according to Mildenburg, such was the situation when Hadrian, the master of the civilized world, in order to further promote his visionary goal of a hellenized homogeneous empire where all peoples worshiped himself, the emperor, as well as the Greco-Roman deities, and to further reduce the individuality and influence of a troublesome and rebellious backwater nation that insisted on preserving its own rather peculiar ethnic and religious oddities, issued his edict prohibiting throughout the empire, upon pain of death, the practice of castration or any mutilation of the genitalia. This included the Jewish practice of circumcision. No doubt personally offended that the Jews were the only nation in the empire to totally refuse the practice of emperor-worship, an otherwise widespread hellenic religion in official vogue since being invented three hundred years prior by that clever Seleucid Antiochus 4th Epiphanes of Hannukah infamy, Hadrian had precious little empathy for the Jewish people.

As had his predecessors from Vespasian and Titus onward, Hadrian had been adored as a deity by the entire Roman world, and magnificent temples had been constructed just to worship current and past emperors. Highly regarded by his contemporary fellow Romans and Greeks (and still so by most gentile students of the Roman Empire today), Hadrian must have possessed quite an ego. Even such like-minded tyrants as Hitler and Stalin in the twentieth century would have been envious of his status. Furthermore, Hadrian no doubt felt circumcision to be a repulsive and barbaric practice that mutilated the body and offended his deep hellenic conviction that the body was a temple.

Perhaps, this god-came-to-earth also thought that his imperial edict would help to integrate the Jews into his pan-hellenic dream. As is obvious by the fact that his tyrannical edict was unaccompanied by massive Roman troop movements into Judea, and that even the two Roman legions already stationed in Judea were not put in a state of increased alert, it is truly remarkable how misinformed Hadrian was as to Jewish thought processes. Unbelievably, it appears that the resultant desperate revolt that Bar Kochba led took the Roman Empire by complete surprise.



"Jerusalem"



"Year Two of the
Freedom of Israel"

יְרוּשָׁלַיִם
שָׁלֵם

HENDIN-156

שְׁבִלְחָר יִשְׂרָאֵל
שָׁלֵם

For the Jewish people of Bar Kochba's era, Hadrian's ban of circumcision upon pain of death was an edict abolishing Judaism. Judaism could survive without the Holy Temple, without Jerusalem, and perhaps without Judea, but it could not survive the loss of either the Torah or circumcision. Since the time of Abraham and his near sacrifice of his son Isaac on Mount Moriah, the ritual circumcision of each newborn Jewish male at eight days of age had been the sign of the special Covenant between them and the Almighty. Any Jew would have found this edict an ultimatum incompatible with life as a Jew.

The Jews of Bar Kochba's Judea were more than aware that they stood alone against the might of Rome. Since Trajan's crushing of the Jewish Diaspora's revolt, the great Tumultus Judaicus which raged from 115 to 117 C.E., and the resultant brutally complete annihilation of the great Jewish population centers on Cyprus and in Cyrenaica (modern Libya), as well as the decimation of the huge Jewish population of Egyptian Alexandria in that same conflict, Diaspora Jewry was in no shape whatsoever to militarily support a revolt in Judea.

Indeed, Applebaum in his *Prolegomena* feels the *Tumultus Judaicus* foredoomed the rebellion of Bar Kochba, having deprived it of any relief from the already extensive Jewish Diaspora. Just as there remains no evidence of Judean aid to the Jewish rebels in the *Tumultus Judaicus*, there is no existing evidence for the Diaspora involvement in Bar Kochba's revolt. This War of Bar Kochba was then a revolt of last resort. In all likelihood, the Jews in Judea knew they had not a chance, but recognized that they had no choice.

It would take over three and a half long years of the most intense and bitter struggle for the Romans to suppress this latest Jewish revolt. Successfully employing tactics that would later be used by the 20th century Viet Cong against the Americans, Jewish rebels dug vast networks of underground tunnels from which they would emerge to ambush the enemy. The Roman 22nd Legion was completely destroyed. Guerrilla warfare was the rule for much of the conflict. Of course, in the end Judea was devastated. Its people were either killed outright in combat, massacred in a final genocidal effort of the Romans to quell the revolt, or enslaved. Few made their escape to freedom in the Diaspora or to the north in the Galilee. The Romans themselves lost so many soldiers that the Roman commanding general had to omit the traditional report that he and his army were well, and Hadrian was deprived of the traditional Triumph celebration of his victory. Roman coinage celebrating this victory is conspicuous for its total absence.

It is unfortunate that a more complete history of this momentous conflict is not available to us, as this war lacked a Josephus as witness and chronicler. But, it is to be carefully noted that Antoninus Pius, who assumed the imperial throne in 138 C.E. upon the death of Hadrian, made one of his first official acts the legalization of Jewish ritual circumcision in the empire, thus negating the provocation that caused the war. Thus, the dreadful War of Bar Kochba was not fought in vain. Indeed, it was only the appalling sacrifices of Bar Kochba and his fellow heroes and martyrs that have allowed the Jewish people to survive until this day.

Today the unexcavated site of Bar Kochba's last stand at the fortress of Betar (Bethar) lies in the Judean hills just over the Green line next to the rather hostile Arab village of Batir, whose gardens lie partly on its ruins. Called "Khirbet el-Yahud", or "the ruins of the Jews", it has been plundered brutally and ruthlessly by the local Arab inhabitants without any regard to preserving Jewish national heritage or the importance of this substantial archaeological site. These Arabs, many of whom are in league with the PLO and Hamas, have demolished much of the remaining ruins after searching with metal detectors, picks and shovels in a massive attempt to unearth Bar Kochba's coins to sell at **exorbitant prices** on the Jewish market in Israel and America.

To this date there has been no attempt, by the government of the modern State of Israel, to stop this wanton destruction of one of our most precious national sites. Indeed, it is dangerous for a Jew to go there at all. It is not known what coins may have been found at Betar, but some iron implements used in their manufacture (by filing and overstriking the hated Roman coin undertypes) have been reported to have been unearthed there. Many other sites in Judea from the Bar Kochba war and other periods have been likewise plundered and destroyed without ever coming to the knowledge or attention of Israeli historians or archaeologists. Especially considering the striking paucity of information available on the Bar Kochba period, an enormous volume of valuable data and information has been irretrievably lost to posterity in this manner. Like the rest of Samaria and Judea, the ancient heartland of the Jewish people that is currently occupied by the Arabs, Betar remains on the international negotiating table, unrecognized and unacclaimed for the national treasure and monument that it is.



Aerial view of Bethar, showing the rectangular camps of the Roman legions in the upper part of the picture and the fortress in the lower right-hand corner. Jerusalem, Mosad Bialik.

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Arnold Mendelssohn by Peter S. Horvitz

The Mendelssohn family of Germany produced an extraordinary amount of talent and genius. Moses Mendelssohn (1729-1786), the patriarch of the clan, was truly one of the most influential figures in the history of Judaism. He was equally admired as a philosopher, a scholar and an advocate for his people. His translation of the Torah into German, with Hebrew commentary, is considered a monumental achievement. He deeply influenced his contemporary Immanuel Kant with both his book Jerusalem (1783) and with his prize winning essay on the metaphysical sciences, an essay which was awarded a prize by the Prussian Academy, beating out one by Kant himself. Phaedon (1767), a defense of the immortality of the soul, was popular and influential. This work earned for Mendelssohn the title of The "German Socrates." Mendelssohn's friend Gotthold Lessing used him as the model for the title character of the play Nathan the Wise, one of the true masterpieces of German literature and one of the most eloquent pleas in all of literature for religious toleration.

Moses Mendelssohn was the subject of a silver medal by the Jewish medalist Jacob Abraham and his son Abraham Abramson struck around 1774. This medal is described by Daniel M. Friedenberg in his Jewish Medals From the Renaissance to the Fall of Napoleon 1503-1815 (New York, 1970) as "without question...among the dozen most important Jewish medals ever issued" (p.54).



One of Moses's sons, Abraham (1776-1835), had his own children baptized, though he and his wife continued as Jews all their lives. Abraham also had the family name changed for his children to Mendelssohn-Bartholdy. Abraham himself had a successful career in banking. But when we read about him, he seems dwarfed between the giant figures of his father and of his son.

Abraham's son was the composer Felix Mendelssohn-Bartholdy (1809-1847). In English speaking countries he is usually called Felix Mendelssohn. It would be impossible to briefly discuss the musical achievements of Felix Mendelssohn, so it is best to go on. He has often been represented on medals.

Felix's sister Fanny (1805-1847), who after her marriage in 1829 to the painter Wilhelm Hensel was known as Fanny Mendelssohn Hensel, has recently been attracting a great deal of attention. Fanny was a gifted musician and composer. Her compositions, most of which are still unpublished, have recently been gaining the attention of scholars and musicians. The first emphasis towards this revival came from the women's liberation movement, but more recent work is based solidly on the quality of the work itself.

This excellence is illustrated by an old story. Fanny had published a number of her early songs under her brother Felix's name. When Felix Mendelssohn had an audience with Queen Victoria, he asked the British sovereign which of his many compositions was her favorite. She named one of Fanny's songs as her favorite, much to Felix's chagrin.

At last we arrive at the subject for this article, Arnold Mendelssohn. Arnold was the son of a second cousin of Felix. Like Felix, he was a composer, musician, and scholar of music. He also made his mark as an outstanding teacher of musicians.

Arnold Ludwig Mendelssohn was born in Ratibor, Prussia (now Racibórz, Poland) on December 26, 1855. He received his education in Tübingen, where he studied law, and Berlin, where he studied music. Following his graduation, he filled a number of prestigious positions at Bonn, Bielefeld, and Cologne. In 1891, he was appointed as Hessian master of church music and professor of music in the city of Darmstadt, a city that would remain his home until 1912. In that year he was appointed to the Hoch Conservatory at Frankfort am Main. It was at this conservatory that Mendelssohn taught his most famous student, Paul Hindemith.

Paul Hindesmith (1895-1963), though neither Jewish nor of Jewish descent, was an outspoken opponent of the Nazis. He fled Germany in 1933 and settled in the United States in 1939. Among his outstanding compositions are Mathis the Painter in both operatic and symphonic versions, a work based on the life of painter Mathis Gothart Nithart, (known as Matthias Grünewald,) the master of the Isenheim Altarpiece, the greatest treasure of the Unterlinden Museum in Colmar.

Arnold Mendelssohn himself was a noted composer. His 219 compositions were cataloged by F. Noak, a list that includes published and unpublished works. He composed two operas, Elsi, the Peculiar Maid (1896) and The Bear Skin (1897). These operas were particularly noted for their folklike musical settings and their avoidance of the Wagnerian influence. He also composed a great number of sacred choral works and secular lieder. His early lieder is noted for the influence of Hugo Wolf, but his later lieder is simpler in style and more folkloristic. He also composed symphonic works, including three symphonies and a violin concerto.

Like his more famous cousin, Arnold was a strong advocate for the works of Bach. He also edited works by other Baroque composers including Schütz and Monteverdi.

In 1919, Arnold Mendelssohn was made a member of the Berlin Academy. In 1927, he was awarded an honorary doctorate by the University of Tübingen. Shortly after this, he was also honored with the striking of a medal.

This oval bronze medal was struck in 1929. It measures 53 millimeters by 64 millimeters. The obverse shows a shoulder length, 3/4 facing portrait of the composer facing slightly to his left, but looking directly forward. The intense gaze gives the portrait great force. The moustached composer is wearing a suit and tie. The portrait is in high relief within a frame formed by an oval of dots and a raised area with a German legend. This translates as "In honor of our master Arnold Mendelssohn." The medal is unsigned.

The reverse has a long German inscription in eleven horizontal lines. This translates as, "As a flag-decorated donation from the Hessian Singing Society, County 12 of the G(erman) S(inging) S(ociety) at the 2nd Singing Festival in Darmstadt 12th-15th (of) July, 1929."

Arnold Mendelssohn died on February 19, 1933 at Darmstadt.



ERRATA: Your editor must have had a bit too much schnapps when he entered Peter Horvitz's article "Varus' Other War" in last month's The SHEKEL into the computer. Besides misspelling Peter's name (I know him personally for more than 15 years), several dates were printed wrong. The first article was printed in the SHEKEL in 1989 not 1969. The first discoveries of artifacts in the Kalkreiser Mountain were made in 1987 and not 1967. I apologize for the errors.

An Unusual Holy Land Document by Dr. Sidney L. Olson

One of the main reasons I devoted considerable time and expense in the pursuit of Judaic scripophily is that the search has no ending. One never can tell when an item which will fit into the category of the collection will turn up. Scripophily differs from coin collecting in that there is a wide variety of material. You are not just collecting year dates but collecting a wide range of fiscal paper documents.



In my case, I was fortunate to have one of the earliest dealer-collectors searching for Judaic scripophily in Palestine/Israel. This was at a time when very little attention was paid to this field. And even today, when Judaic fiscal paper is in strong demand, there are countless numbers of documents waiting to be researched.

Among my collection were several interesting early German obligations of which very little is known. One such document was the basis for an article in the October–November, 1993 issue of the SHEKEL. This is another. It may or may not be Judaic, although Palestine and Jerusalem are mentioned.

The German word "Schuldschein" translates into two words: schuld means debt or obligation., schein means (a piece of) paper, chit, note or certificate.

I would believe that a rough translation would be that a Mr. Baumann from the city of Basel, signed this obligation to contribute One Hundred Gulden for missionary work in Palestina (Palestine) the 14th September 1872.

In the next paragraph on the left there is the handwritten notation which I am unable to translate literally. The "Gulden Hundert" can be read along with "Syrischen Waisenhouse in Jerusalem". This would translate to "Orphanage for Syrian children in Jerusalem."

On the right under a heading which I believe may be the officers or directors? are seven signatures. Some of the signatures are legible and maybe Jewish.

The confusing part of this document is that there are three separate dates listed. I have not the vaguest idea for this discrepancy. The dates listed are 14 September 1872 in the center; the 10th September 1879 in the lower left hand side; Jerusalem 22 June (?) 1887 on the bottom of the page.

I would be most grateful if a SHEKEL reader could shed some additional information on this early document. A full size photo-copy will gladly be sent on request to the A.I.N.A. Florida office, and a follow up notation will appear in the next issue should additional information be provided.

Missions- und Colonisations-Casse

des deutschen Tempels.

Schuldschein

für Herrn J. Baumann
in Basel über eine Einlage von 100 fl.
sage Ein Hundert Gulden
welche auf Grund umfänglicher Statuten für Mission
in Palästina gegeben im Vergleich gemacht wurde.

Stuttgart, den 14. Septembers 1872

Wird Officiell von Gulden Hundert
ausgegeben, und eingekassiert
im Lagerhaus. Dem
Lehrerischen Weisenhause in Jerusalem
Basel den 10. Septbr.

1872

J. Baumann

Der Verwaltungsrath.

H. G. Abert, Pöhl
J. David, Bock
A. M. Meyer
Jacob Gaus
M. N. N.
J. Wolf
J. B. Bach

Es wird Officiell die Einkünfte Gulden Hundert ist somit in Namen der Lehr. Weisenhause
wegen im Lagerhaus eingekassiert und mit dem Einkünfte Gulden Hundert ist somit in Namen der Lehr. Weisenhause
J. Baumann eingekassiert, Stuttgart 22. Juni 1872.

Der Name der Lehr. Weisenhause
J. Baumann

The Society for the Promotion of Culture Among the Jews of Russia

by A.S. Waldstein

The Society for the Promotion of Culture Among the Jews of Russia was founded at St. Petersburg in December, 1863, by some of the most prominent Russian Jews. The Günzburg Family, both father and son, eminent Jewish bankers assuming the leadership. It was to be the only legal body for educational and cultural activities in Russia.

The aim of the society as set forth in its constitution was as follows:

"To promote culture among the Russian Jews and to infuse into them love therefor. To this end the society will endeavor to spread the knowledge of the Russian language among them; it will publish and assist others in publishing the useful works and journals in Russian, as well as in Hebrew, that will aid in carrying out the purposes of the society; and it will, further, assist the young in devoting themselves to the pursuit of knowledge and of the sciences"

The idea of establishing such a society in Russia may have been suggested by the Alliance Israelite Universelle, which was founded in 1860. The time was ripe for a similar organization in Russia inasmuch as the awakening of the Jews of that country to their cultural needs was in progress. There were, however, some drawbacks, on account of which the society was unlikely to carry out its program in its entirety. Its scope of activity was necessarily limited by the disabilities of the Russian Jews; and there was, moreover, a lack of interest on the part of the wealthy intellectual Jews themselves, the greater number of whom strove to shake themselves free from everything Jewish. The society thus had to struggle on for some time and to satisfy its ambitions with minor achievements.

For several years, the number of its members was less than 250, and in 1880, it was not quite 350; the annual income was less than 12,000 rubles. From that year onward, however, the interest in the society increased. The anti-Jewish riots, on the one hand, and the restrictions imposed by the government, on the other, impelled the Russian Jews to trust to self-help and to take thenceforth more interest in their own institutions. In the next year (1881), the society inaugurated a branch, with a special fund, for the promotion of agriculture and industry among the Russian Jews. The number of its members increased to 552, and its yearly income was more than doubled (28,246 rubles).

But here again, the attitude of the Russian Government towards the Jews checked the societies operations. The prohibition against Jews engaging in agriculture became more stringent with the accession of Czar Alexander III as ruler of Russia, thus defeating the object of the new agricultural section.

In the other localities throughout Russia with Jewish populations, the activity of the society affiliates was considerable. The report of its twentieth anniversary (1883) substantiates an expenditure from the foundation of the society of 78,788 rubles for the support of students at universities, academies and industrial institutions, and for the maintenance of private and public schools. In addition, 35,556 rubles were expended in connection with useful publications issued by the society itself on its initiative. At the same time, a greater interest in Hebrew literature began to manifest itself among the members, and a special fund for its promotion was voted in 1884.

The society operations had extended far beyond St. Petersburg. As early as 1865 a branch had been founded in Odessa which issued and maintained the newspaper "Den". Other branches were later formed at Moscow, Riga and several other cities, but the most effective work was performed by the Odessa division.

The chief policies of the societies activities were the following:

- 1) Assistance of Jewish students at Russian universities.
- 2) Maintenance of general and industrial schools for Jewish children.
- 3) Aid to Jewish libraries.
- 4) Encouragement of Jewish authors and publication of works in Hebrew and Russian pertaining to Judaism with prizes being offered for same.
- 5) Promotion of a knowledge of Jewish science by series of lectures, particularly in St. Petersburg.

Unfortunately the society had to struggle for existence. Its educational work was rendered less important in proportion as formal education progressed among Russian Jews in general. Moreover the society was founded at the time when the idea of assimilation with the Russian populace was prevalent among cultured Jews. With Theodor Herzl's dream of a Jewish state, and the new Zionist philosophy, the ideas of assimilation into the Russian society, dominant objects of the society, simply were broken down.



In 1913, a medal was struck commemorating the 50th anniversary (1863-1913) of the society. The obverse shows two Jewish youth, a boy reading a book and the girl writing. A hand is shown holding a lighted torch presumably the torch of education. There are suitable inscriptions in Hebrew and Russian. The reverse has inscriptions in Hebrew around a Star of David and the dates 1863 and 1913.

The medallist was Ilya Guenzburg, a Russian Jew born in Vilna in 1859. He was graduated from the St. Petersburg Academy of Fine Arts and became a refined figure in Russian society. It is possible that he received assistance from the society in his pursuance for education.

Several Jewish communities devised schemes in order to raise money for the poor. The illustrated note is for "Ozet" a lottery drawing issued in 1927. Printed in bright red and black, the vignette is of a Jewish peasant farmer, with a sheath of wheat and a tractor. The script is in Yiddish and Russian and the value is 50 kopecks. A list of the various prizes in the drawing is on the reverse. Funds for this lottery were to be used for the improvement of Jewish peasants in the U.S.S.R.

The Bolshevik Revolution of October 1917 put an end to Jewish enlightenment. The societies branches in provisional towns were all liquidated. Their schools were closed and all educational activities were prohibited. The one exception was the center in St. Petersburg, which was now named Petrograd. This center remained in existence, preserved its library, and published three literary scientific collections. The society was finally disbanded by the authorities in 1930. The library, which contained more than 50,000 books and about 1000 manuscripts was given to the Institute for Proletarian Jewish Culture in Kiev.



Hilfsverein Der Deutschen Juden by Edward Schuman

The Hilfsverein Der Deutschen Juden (The German Jews Aid Society) was the name of a philanthropic agency organized in 1901 in the city of Berlin. Among the founders were the banker Eugen Landau (see The SHEKEL Volume. XXV No.6), Paul Nathan, Rabbi H. Horowitz and James Simon. Its purpose was to improve the economic, religious, social and ethical lives of Eastern European Jews and those Jews who were oppressed minorities in "Oriental" lands. It was fashioned after the French "Alliance Israelite Universelle", who opposed its organization as a rival group. During pogroms, floods, famine, war disasters and other catastrophic events, the Hilfsverein rendered generous aid to the survivors. However, on many occasions, the Hilfsverein policy was guided and manipulated by pro-German political objectives.

The Hilfsverein called the Vienna Conference of 1903 to organize relief for Russian Jewry after the Kishinev massacres. A similar conference was held in London in 1905. It became the agent for Jacob Schiff's project to assist in settling Russian Jews in the southeastern part of the United States, away from the overpopulated cities in the northeast where Jewish immigration was drawn to. This was known as the Galveston project, but met with only limited success.

In a matter showing German government policy influence, Hilfsverein was unable to assist Russian Jews to emigrate to Germany. The organization, prior to the first World War, had over 10,000 supporters in Germany and followers in America, Russia and Palestine. It was able to bring some pressure to bear on certain foreign governments prior to World War I, namely Russia and Romania, to lighten some of their anti-Jewish legislation and discrimination laws.

During the first World War, Hilfsverein distributed American relief funds and assisted in non-sectarian relief work in the occupied territories in Eastern Europe. However, Hilfsverein policies, influenced by pro-German political motivation, provoked sharp disagreement and enraged certain Zionist groups. As a consequence, the American Jewish Joint Distribution Committee began, in a larger measure, to engage in that portion of finance formerly transmitted through the Hilfsverein.

Hilfsverein was an active participant, providing emigrant aid and counseling and financial support to thousands of Jewish immigrants from Eastern Europe, who passed through Germany on their way to America or other lands. The organization promoted education by both maintaining and subsidizing Jewish schools in both Germany and the Balkans, and by assisting Jewish students in German universities and guiding their professional training.

From 1903 to 1918, the Hilfsverein, with the cooperation of the Imperial German Government, turned its attention to Palestine.

During this period, Palestine under the Ottoman Empire rule, was exposed to considerable influences from France, Russia and England. Germany wished to extend its influence as well. Palestine already had a sizable German population with the "Templars". This was the German Protestant sect who believed they were destined to live in and reclaim the Holy Land. They congregated in a section of Jerusalem which is still referred to today as the German Colony. The Templars engaged in all types of mercantile and agricultural trade, even had their own bank named the Templegesellschaft, and were the only people legally permitted, by the Turkish authorities, to issue their own monetary tokens during periods of coin shortages. Palestine Jews were persecuted for doing the identical things at the same time.

To further enhance German interests in the area among the Jews, and to promote German influence and German language, a broad plan for education was developed. A teacher's training college was created at the Lamel School in Jerusalem. Eleven kindergartens, several boy's and girl's schools, a high school and vocational trade school were founded. Even four Talmud Torahs became subsidized, offering additional courses for rabbis. An evening school was opened to promote education among those who worked and could not attend day school. A girl's orphan home and an eye clinic were built and operated by Hilfsverein, all sanctioned and assisted by the German government.

The numismatic illustration for this article is a check drawn upon the Deutsche Palestina Bank in Jaffa, dated the 15th November 1911, in the amount of two hundred gold franken. The check was payable to the "Kaiser's German Consulate", who was a government appointee, and is specifically marked for contribution to the Hilfsverein.

Erhalten vom *Kaiserlich Deutschen Vizekonsulat für*
für Conto A. (Hilfsverein)

die Summe von *Zwei hundert Franken.*

Wert in bar erhalten worüber wir hiermit bescheinigen

Jaffa, den *15. Novber* 1911

Gut für *Sp. 300.*



Deutsche Palästina-Bank
Zweig Niederlassung Jaffa.

Kawlandt

About 1910, Hilfsverein initiated the building of the Technion, a technical college of higher learning in Haifa and the Reali High School. Funds for this endeavor were provided by American industrialist Jacob H. Schiff, James Simon and Ze'ev Wissotzky. The land was donated by the Jewish National Fund. By October 1913, the facilities were near completion. Representatives of Hilfsverein on the Board of Governors of the Technion passed through a contraversial resolution that stated there was not be an official language used in the school. However, all technical and scientific subjects must be taught in the German language, citing the fact that many textbooks on these subjects of higher learning were written in German. An international furor evolved in Zionist circles over this policy which touched up storms of objection all over Palestine. Protests were held in various localities demanding that Hebrew must be the dominant language of all educational institutions in Palestine.

This so called "Language War" in Palestine began when scores of students and teachers went on strike in Hilfsverein instutions as well as the French speaking Alliance Israelite Universelle schools, protesting the use of any other language except Hebrew as the main language of instruction.

Dr. Paul Nathan, one of the leaders of Hilfsverein in Germany, was sent to Palestine to mediate the situation. Hilfsverein teachers asked that Hebrew be designated the official language. When an affirmative reply was not forthcoming, the majority of the students and faculty resigned. With assistance from local authorities and the World Zionist Organization, they were able to set up their own Hebrew language schools.

These events had their effect on the Technion Board of Governors. When non-Hilfsverein board members introduced a resolution to make Hebrew the dominant language of the institution, a compromise was reached. However, events of World War I delayed the final construction and postponed the opening of the school until 1925. When the Technion finally opened, it was as an all Hebrew institution.

Under British Mandate rule of Palestine, Hilfsverein institutions, orphanages and hospitals were taken over by the occupation authorities. The operation responsibilities of the schools was given to the World Zionist Organization.

After the defeat of Germany, Hilfsverein ceased playing a major role in international Jewish affairs and joined the Alliance and other non-Zionist organizations. It mainly assisted in Jewish emigration through Germany from 1921 through 1936. By 1935, under Nazi-Germany, the name of the organization was changed from Hilfsverein der Juden in Deutschland to "The Relief Organization of Jews in Germany". It was officially dissolved in 1939, though it continued to exist until 1941. It is estimated that between 1933 and 1941, the Hilfsverein assisted more than 90,000 people to emigrate to overseas countries other than Palestine.

The Choral Synagogue by Edward Schuman

The main synagogue in Moscow is a short fifteen minute walk from Red Square. Called the *Choral Synagogue* it is located at 8 Bolshoi Spassoglininchevsky Perculot, a narrow cobblestone paved street. The attractive building, designed in typical Byzantine manner, was erected using handsome white stone. It was opened in 1891, in the middle of a torrent of agitated violent anti-Semitism crusade then flourishing all over Russia. This flood of terror and hate culminated with an imperial decree which required the eventual expulsion of all Jews from Moscow. Shortly afterwards, the synagogue building was closed and its dome removed.

There were plans to transform the building into a hospital, or for some other purpose, but these ideas were never materialized. It was not until the end of the 1917 revolution that the synagogue reopened. It had been closed for twenty five years. Since 1917, the synagogue has never been closed, remaining open for worship services even during the dark days of World War II, when the German Army was at the outskirts of Moscow. After World War II and especially during the Krushchev years, the number of existing synagogues throughout Russia greatly declined and meetings of Jews, particularly younger ones for purposes of organized prayer or Torah study, became a hazardous enterprise. But thousands and tens of thousands of Jewish youth, now reawakened to Jewish national consciousness, chose the synagogues and their courtyards to demonstrate their Jewish identity by singing and dancing on Simhat Torah and other holidays.. These spontaneous gatherings in and around the few remaining synagogues, which at first were dispersed by the police, later became a staunch characteristic of Soviet Jewish life. They were watched closely by diplomatic and newspaper observers from abroad, which gave them, indirectly, some measure of immunity from persecution.

In Moscow, the *Choral Synagogue* became a central meeting place for these gatherings. The main sanctuary can seat more than 1000 people. Overhanging the main sanctuary on three sides are the women's galleries, which can accommodate almost as many more. Multitudes of Jews outside the synagogue overflow into the small cobblestone paved street during Festivals and the High Holy Days causing traffic to be diverted. A loudspeaker system brings the happenings into the street.

Shortly after the birth of the State of Israel and recognition by the Soviets, Golda Meir was appointed Minister Plenipotentiary to the U.S.S.R.. She arrived in 1949 and one of her first actions was to visit the synagogue. When word of the visit of the designated ambassador of the new State of Israel to the synagogue spread round the Jewish community, tens of thousands of people rushed to assemble to the square to witness with their own eyes this glorious event.

BANK OF ISRAEL

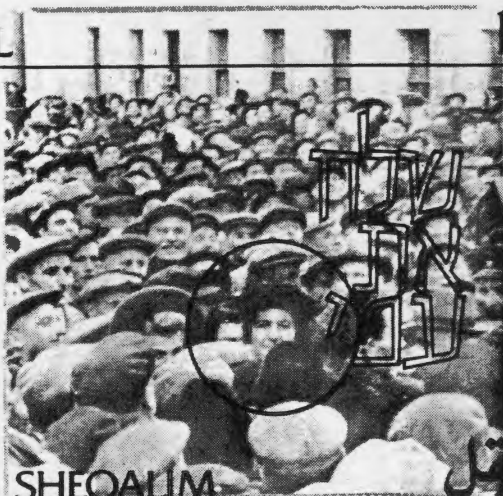
בנק ישראל

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BANK OF ISRAEL

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בנק ישראל

עשרת אלפים שקלים

משרד האוצר
מחלקת מטבעות
תש"ס

10000



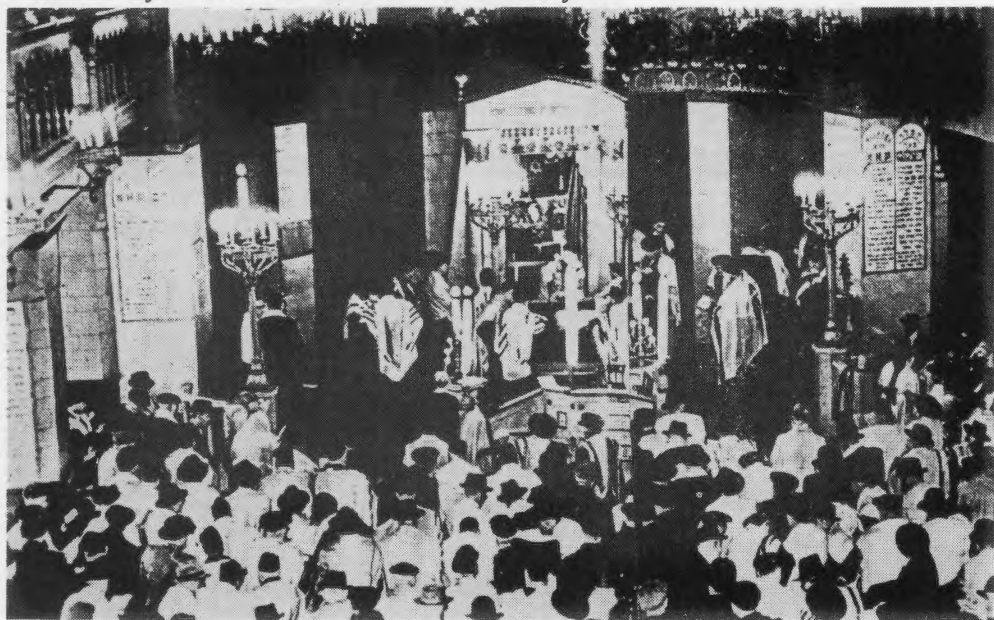
On November 27, 1984, thirty five years later, the setting of Golda standing amidst throngs of Jews outside the synagogue was used as the motif for the back of the then newly issued Ten Thousand Sheqalim Israeli banknote. When the change over to the New Sheqel denominations began the following year, the same design appears as a N.I.S. 10 banknote denomination which still is used in circulation today.

The front of both notes contain a portrait of Golda Meir, a stylized tree with intertwining branches against a background of a seven branched candelabra and the words "Let My People Go" printed in microprint. Even today, when asked the fare amount for a short ride by a Jewish taxi driver in Israel, the driver occasionally will say "Give me a Golda".

Two tablets, three foot tall, are inscribed in Hebrew and Russian with the words " *Our Father who art in Heaven, blessed be the Government of the U.S.S.R., Bulwark of Peace*" sit on either side of the Ark. There is also a large plaque with the "Kaddish" prayer.

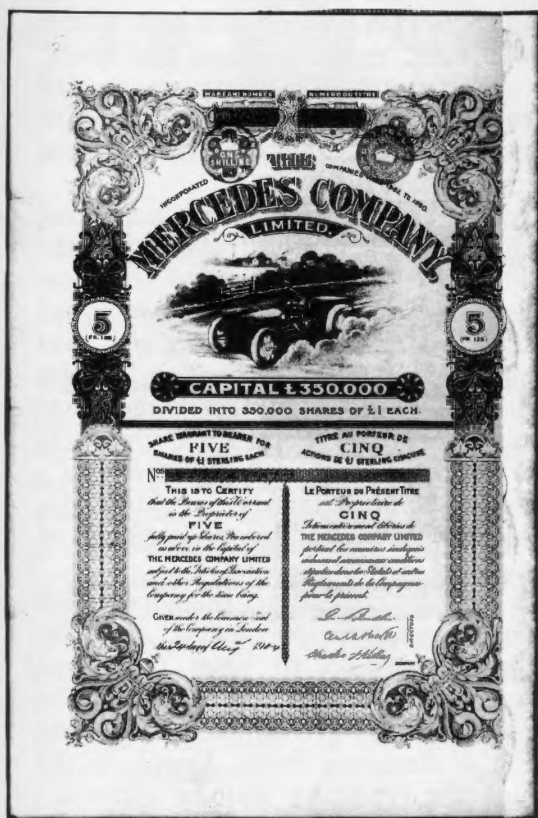
At one time, prayer books used by the worshipers were limited and worn and often shared by two or three readers, and the *talit* (prayer shawls) were old and careworn thin. However since a breath of freedom has blown through the U.S.S.R., new prayer books and *talit* have been received from Israel. Services are conducted three times a day in the orthodox manner.

In the Rabbi's tiny study there is a guest book which contains the signatures of the many Jewish leaders from the West and other notables who have visited the synagogue in recent years. And of course today, the synagogue, which is feature stop for many tours, is visited by thousands of tourists annually.



Interior of Choral Synagogue, Moscow

The Mercedes Jewish Connection by Edward Schuman



There is an unusual Jewish connection for Mercedes automobiles which can now be published in the SHEKEL. The illustrated 1904 share certificate of The Mercedes Company Ltd. has an attractive vignette of an early Mercedes with driver and passenger. The 1903 Mercedes produced the legendary "Sixty" with a four cylinder engine in front of the car instead of under the driver's seat, in addition to many new innovations in automobile mechanical design. This certificate appeared in a recent Phillips of London scripophily auction sale, with an estimated value of £800-£1000. (\$1200-\$1500 U.S.)

The Jewish connection is as follows. Adolph (Aaron) Jellinek was perhaps one of the most respected of all German rabbis. Born in 1820, he became a rabbi

in 1859 and during his long tenure became one of the principal Jewish leaders. He served at the Great Synagogue on the Seittenstetten Gasse in Austria, where for nearly thirty years his outstanding sermons influenced liberal Austrian and Central European Jewry. He had three sons, one of whom named Emil was born in 1853.

Emil was destined to be an entrepreneur engaging from an early age in different business operations, some successful and others not. He was an early car enthusiast of especially fast machines, and became quite successful in selling these automobiles.

Emil received an appointment as Consul-General of the Austro-Hungarian Empire and Honorary Consul of the Empire in Monaco. As a member of the diplomatic corps, he gained entree into the life of high society, wealth and aristocracy, of whom many became fascinated with the newly invented automobile, and clients of Emil.

Gottfried Daimler and Karl Benz had built a series of automobiles prior to Jellinek's appointment as consul-general. Jellinek became enthralled with these cars and purchased and sold several dozen to his friends and consular contacts. He became, in essence, a high powered automobile salesman, who used his position to the fullest.

Eventually he became a director of Daimler's firm, and encouraged Gottfried and later Paul, Gottfried's son who succeeded his father on the later's death, to design and produce an even faster and better automobile. The new model was well built, expensive, and had speed, all attributes to Jellinek's desires. After purchasing thirty six cars of these newly designed automobiles, Jellinek was able to obtain the exclusive sales rights for France, Austria, Belgium and even the United States for the Daimler automobile.



Consular General
E. Jellinek-Mercedes

He was able to persuade Daimler that his name would not be attractive for the French market, and suggested the car name be changed to "Mercedes", which had a French connotation. Since Jellinek was the money behind the organization, and its best salesman, Daimler had little choice in the decision, and so the new car products of the company were called "Mercedes", named after Emil Jellinek's daughter who was the ten year old grand-daughter of renown Rabbi Adolph Jellinek.

Emil Jellinek became so enamored with the success of the Mercedes, that he submitted a petition to have the word Mercedes added to his legal name. On the occasion of the sixtieth anniversary of the accession of Emperor Franz Joseph to the throne of the Hapsburg Empire, Jellinek-Mercedes became Consul-General "ad Personam". The photograph of the consul, together with medals and decorations received during his lifetime, shows his name as E. Jellinek-Mercedes.



Mercedes Jellinek at the
time when the car first
carried her name.

The photograph of Mercedes Jellinek was taken at the time the car first carried her name. She led a difficult, emotional and insecure life. Despite the fact her father had converted soon after the death of his rabbi father, when she passed away in 1929, she was buried in the family plot of her famous grandfather, Rabbi Adolph Jellinek.

The Mercedes name on automobiles is still identified with finer automobiles, and can be found in every country in the world including Israel. A new assembly plant, manufacturing these fine cars will be build in Alabama shortly..

CLUB



BULLETIN

DONNA J. SIMS N.L.C.

Editor

**P.O. BOX 442 HERMOSA BEACH, CA.
90254-0442**



VOLUME XV No. 1 January-February 1994

INS OF CLEVELAND: The first meeting of 93' - 94' was held at the home of Sanford Brown in October. Included in "The Agora", club newsletter, was a paragraph on the Magnus Museum's Jewish-American Hall of Fame celebrating its 25th anniversary and its issuance of a medal each year honoring great Jewish Americans throughout our history. Past issues, beginning in 1968, have honored: Judah Magnes, Albert Einstein, George Gershwin, Haym Salomon, Louis Brandeis, Herbert Lehman, Gershon Seixas, Henrietta Szold, Golda Meir, Levi Strauss, Jonas Salk, Rebecca Gratz, Isaac Stern, Emma Lazarus, Isaac Singer, Adolph Ochs, Christopher Columbus, Benjamin Cardozo, Uriah Levy, Benny Goodman, Bela Schick and Hank Greenberg. Anyone interested in the Museum may let me know and I will forward your request.

INS OF LOS ANGELES: No meeting was held in September because the meeting date coincided with the Jewish High Holidays. Speaker for the October meeting was Mel Wacks, his topic being his favorite subject, the Magnus Museum. In addition to letting us know about the newest issue, someone asked him the question about how he began with the Museum and that was a program in itself and most enlightening. Plans were also made to hold INSLA's annual holiday celebration at the December meeting.


AINA and ANA are co-sponsoring this year's Annual Study Tour to Israel. The dates for the 15 day tour are March 6 - 20, 1994. Have you considered being a participant?

INS OF LONG ISLAND - Exhibit topics for the September meeting were the entertainment field, Rosh Hashanah and new acquisitions. For October, the topics were Bar Kochba coins, fractional notes and Menoras. Included in the newsletter: 'Yiddish lives! It has been recognized by the European Community as an international language and courses in Yiddish studies are available at universities worldwide. moreover, Yiddish has been named the 'best of all languages in which to curse.' Writing in the International Journal of Verbal Aggression, Dr. Reinhold Aman suggests that the Jewish experience of avoiding physical aggression led to the flamboyant imagery that is found in Yiddish curses."

INS OF MASSACHUSETTS - The September breakfast meeting was held with Ed Shade giving a presentation on coins from Israel. In celebration of INSM's 24th anniversary, a banquet was held in November.

INS OF NEW YORK - Exhibit topics for October were: one pruta, 500 mils, 1959 Exiles commemorative and 1959 Exiles medal; for November: 5 prutot, Bar Kochba coins, one pound 1948 banknote, Herzl' commem and Tel Aviv Jubilee and Trade Fair tokens; and for December: 10 prutot, five pounds paper money, Bar Mitzvah commem and Bar Mitzvah medals or tokens.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - For three months in the fall, study of city coins focused on cities east of the Jordan River (which is now Jordan). For October, it was Bostra, and Philadelphia. In addition to studying the cities of Gadara and Gerasa at the November meeting, it was also celebration time - WINS was founded 20 years ago.

COMMENTS FROM DJS - As 1994 begins and we set our sights on individual goals and dreams, do not forget to include your INS club in your plans. All of our clubs are struggling because of lack of attendance and participation from their members. It seems that each month you hear of a club that is discontinuing its meetings for these very reasons. This is a major problem and all should be concerned. Hope each and every one of you had a safe and happiest of holidays. It seems impossible that this is the beginning of another year and that the old one is gone. Where does time go? Here's to 1994. Be well, be happy. . . . 

Please use this form to sponsor a new member for A.I.N.A. You can cut this page along the dotted line and not cause any damage to the book.



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THE UPRISINGS
IN THE
GHETTOS AND
CONCENTRATION
CAMPS



We were human beings with rights and dignity just like everyone else. But fate had it that we were to be victims of oppression, deprived of our human status.

From the start we were never destined to win but thanks to those who dared oppose and fight the Nazi monstrosity, our story reached the ears of the world.

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